

THE  
BACKSLIDER  
BEWAILED,  
THE  
Careless Warned:

AND THE  
FAITHFUL ENCOURAGED.

WITH

True desires, and living breathings for the  
Preservation of the whole Israel of God.

Written by *P. Hendrick*, who is a stranger in *England*, but a fellow  
Citizen of the new *Jerusalem*, and a member of the true  
Church of which *Christ* is the Head.

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*Translated into English by W. C.*

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*Wherefore let him that thinketh he standeth, take heed lest he fall. 1 Cor. 10. 12.  
Of a truth I perceive God is no respecter of persons, but in every Nation he that fear-  
eth him, and worketh righteousness is accepted with him. Acts. 10. 34, 35.*

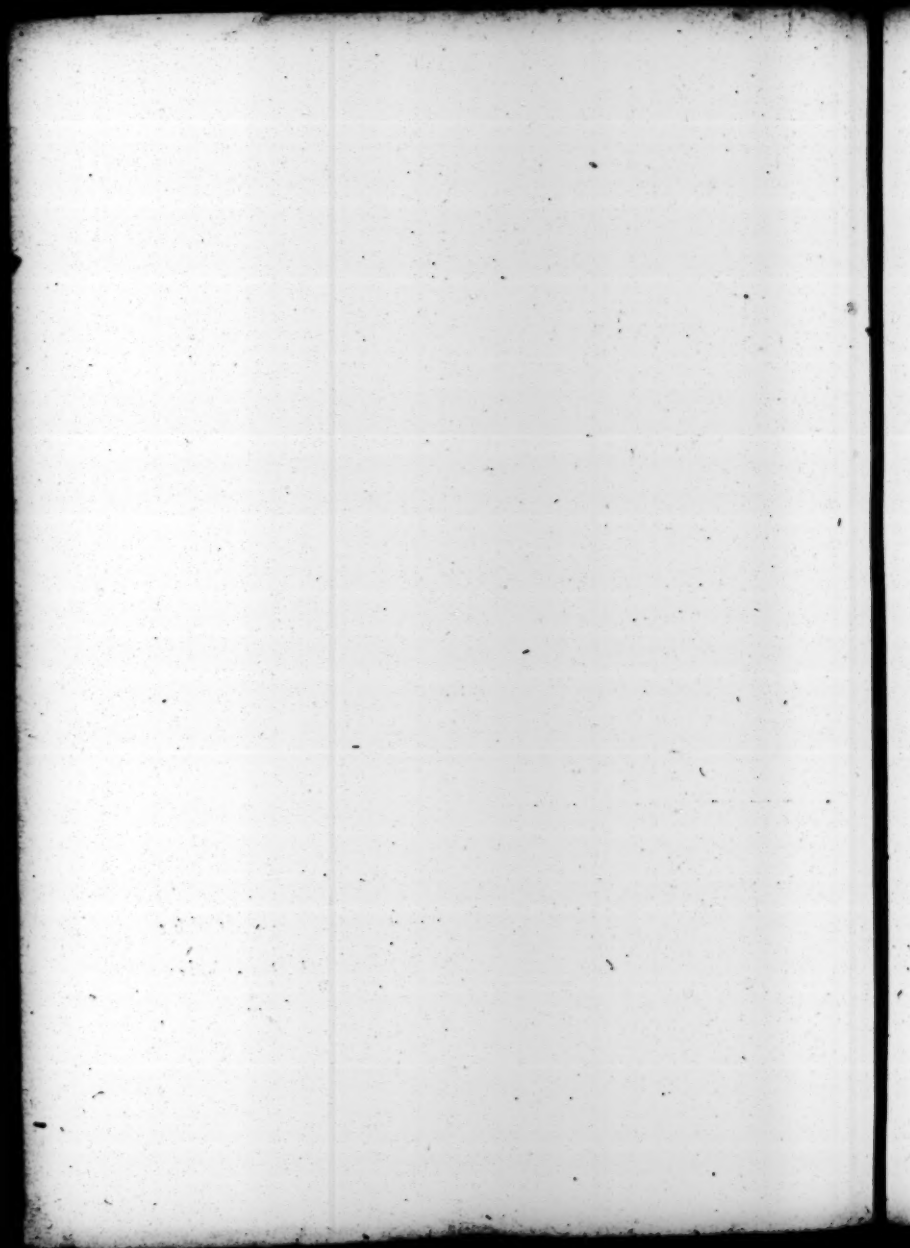
*There is neither Jew nor Greek, there is neither bond nor free, there is neither  
male nor female, for ye are all one in Christ Jesus. Gal. 3. 28.*

*Where there is neither Greek, nor Jew, circumcision nor uncircumcision, Barbarian,  
Scythian, bond nor free, but Christ is all, and in all. Col. 3. 11.*

*For by one spirit are we all baptized into one body, whether we be Jews or Gentiles,  
whether we be bond or free, and have all been made to drink into one spirit. 1 Cor. 12. 13.*

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**M**Y near, and cordially beloved friends, Although for the present I have no new thing, nor any thing else to declare unto you, then what you have heard from the beginning, from our dear brethren, the faithful servants of the Lord, nevertheless I cannot omit to write these few lines unto you, which may serve for a token of our peculiar fellowship, and feeling one of another, in that whereby we are so often made sensible one of another. Oh! blessed be the Lord, who through his unspeakable love and infinite mercy, hath made us so often sensible of that from which the world is alienated, and of which it is ignorant, (to wit) the revelation of his holy eternal spirit, and divine power in us, through which we could have no peace day nor night, while we walked in the dayes of our ignorance, alienated from him, in the time of our nakedness and misery, but he often revived his own spirit, as a living witness in our conscience, to the reproving, convincing, and judging of us, for our known, and some then unknown corruption of our hearts; besides, often did he with friendly exhortation, beget such good, strong, and precious desires after himself, and after the redemption from the garment of sin, the old garment of the flesh; and not alone so, but often hath he powerfully drawn us, yea, and in a manner constrained to subjection, obedience, and fulfilling of his will and commands; and this hath he done of himself, not onely when we have found no power in our selves, nor of our selves, but also when our hearts have in a manner consented to the evil, and our minds in some measure captivated by the enemy, yea, he himself in such a time, I say, hath kept us from the evil, when we our selves, nor no man else could not preserve us. And in this manner hath he thus very meekly handled with us, when we daily resisted his spirit through disobedience, and when, and that almost perpetually, works were brought forth which grieved his spirit, nevertheless through his unspeakable mercy hath he as it were looked over them things, and hath reached over them to his own seed, and hath sought to raise and revive that, and hath tenderly nurtured and cherished it, as a mother nurtures her child, or as a hen her chickens,

And now oh his mercy! that he should even chuse us as the first fruits, from among so many thousands, yea ten thousands, which are yet walking in the enmity, and alienated from him that gives them breath and life, and who hath born with them until this very day, against which they have heaped up a treasure of wrath through their disobedience and obstinacy, in which condition they are often cut off, and so rewarded according to their work. And if the Lord had dealt so with us, how could we have accused him? nay in the depth of our misery must we have justified his Judgments. But oh! how contrarily, yea how fatherly, how gently, and how graciously hath he dealt with us? what tongue with words can declare the same? oh the depth of his mercy, and unspeakable goodnesse! yea, the consideration of the same doth so overcome the hearts of his children, that often times they cannot expresse that which they see and feel that the Lord hath done for them, and now through the same love and free grace hath he called us out of the world, and separated us from the same through his power, which in a great measure hath redeemed us from the same in many respects, both inwardly and outwardly, and having shewed and opened unto us a place of holinesse, in which, as we abide, we shall be kept unspotted from the world. And all, yea all this, hath the Lord done for our good, that he might have cause to manifest his love the more unto us, and to make us partakers of his heavenly virtues, yea, of his fulnesse, of his love, peace, joy, consolation, and gladnesse in his holy spirit, of his long suffering loving kindnesse, forbearance and mercy, yea in short to make us partakers of his own nature.

And many who have taken to heart this acceptable day of friendly visitation, and time of great mercy, and have esteemed the day of grace more precious than all that is in the world, yea, than their own life, and who also have continued stedfast in the time of trial, for so certainly as the Lord hath ordained a gracious and merciful day of visitation, so assuredly hath he prepared a time of trial; and I say, these that have continued stedfast in the same, and through the same have been confirmed in the Lord, oh! how well it is with them, yea, how well it is with such? but on the contrary, those who have not regarded  
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the day of visitation, which was for their good, but have despised the same, and carelessly have let it passe by, not sufficiently laying to heart their eternal peace, nor considering how tenderly the Lord hath dealt with them and born with them, and how fatherly he hath cared for them; yea, if it had been possible, and that they had been worthy, he would have constrained them to have entred into his rest: but alas! they looking at the visibles, and not giving up their old and evil accustomed life to the Judgment which was so near unto them, and ruling in them, shunning the Crosse, and following the vain imaginations of their hearts, and the lusts of the world, and so have let the day of their visitation, which was out of love unto them, passe over their heads. Oh! in what a miserable condition have they remained, and what a precious thing have they neglected? but yet a greater misery is to be observed, which is come over some such which have not absolutely refused the day and time of their gracious visitation, but embraced the same with joy, being powerfully convinced of the truth of God in their own consciences, that all that the Lord wrought in them and for them, was for their good; for whose preservation the Lord even sought to do what he knew needful to be done, yea, even as for us; whereby they have also been constrained to forsake much for the truths sake, and have been sometimes a good favour to the same, and their services was once before the Lord not very unacceptable, so long as they remained little before him, and and little in their own eyes, when their hearts were broken and tender, and when they were single before the Lord, and given up to his will, and so long as they did not turn their eye backward, but remained diligently waiting in the daily Crosse, and in the love of the same, and when they had put on the same as a garment, and as a breast-plate before their breast, and as a girdle upon their loyns, had girded it, in which time of their tenderneesse and fruitfulness, the Lord found cause to manifest his large love unto them, and very much open some of them, and enlighten the eyes of their understandings, and gave them knowledge and wisdom, and in a great measure gifted them with authority and courage, even to the admiration of their enemies, who had sought to provoke them to resist that truth which they bore testimony of, but often had the power over them,

them, yea, to tread upon the imagined wisdoms of the wise as upon dung, and to sing the song of triumph over them; these and many more remarkable things hath the Lord brought to passe concerning them, and often in such a condition hath he made them sensible of his grace and mercy, of his kindnesse and love, of consolation and refreshment, yea, in short, of the powers and vertues of the world to come, without end, and of the everlasting Judgment, so that one might ask, what hath not the Lord done for them? or what hath the Lord omitted to do, that he should have done for them? so that it hath not in any wise been wanting on the Lords part: but alas! now when they had gotten some wisdoms, yet nevertheless through the grace of God, in such a time when they were as fools in their own eyes, yea, as ignorant fools, not knowing any thing; and when they were become sensible, and partakers of several good gifts in the time of their tenderesse, and when they were little in their own eyes, and when they kept close to the light, and loved the daily Croas; But oh! not stedfastly abiding upon the watch in the light and fear of the Lord, until that the Lord should be pleased to become all in all in them, and until that he had totally consumed him that had the power of death (to wit) Satan, and that they might have learned to have known him and all his devices, subtille deceivings, and deceivable appearances; therefore have they been through his cunning snare and subtilties detained, and at an uncimely birth, have not been brought forth unto life; for as Satan is exceeding cunning, and goes continually about seeking whom he may devour, even so is he an utter enemy to mans peace with the Lord, and seeks upon divers manners how he may obstruct the same; yea, even as the Lord is labouring night and day for mans preservation to judge the evil, and afterwards to shew mercy, even so is Satan busie night and day to accomplish that which he hath determined. And although there was a time wherein he could not easily seduce them, yet did he not despair concerning them, but took his opportunity, and appeared to them when they had taken up some rest in a more glorious form, and changed his countenance, as if he had been an angel of light, seeking to imitate in motion and appearance, that which before had proceeded through the power from the life, yea, even as the Magicians of Egypt who through their witchcraft could imitate much

much of that which was done by the power of the Lord, even so this deceivable seducer. And on the other hand, even as *Israel* through the mighty hand of the Lord was redeemed out of *Egypt*, for whom the Lord had done such wonderful things, nevertheless this being but a little over, and they not imprinting all those things which the Lord had done for them in their hearts, then were images soon made, and Idols set up, and then they said, *Behold Israel, these are thy gods which have brought thee up out of the land of Egypt*; and even so was it with them before mentioned, when *Satan* had drawn their minds from the watch in the light, and they being become wise in their own eyes, hearkened to the imaginations and inventions of their own hearts, and then did they make unto themselves Images of the very finest gold, saying in their hearts to them, these are your Gods; but he who is a very jealous God, will not have any god served, honoured, nor worshipped, besides himself; who in a short time hath manifested such unspeakable grace, mercy, and goodness to them, he beheld this their present condition with much sympathizing and heaviness over them, and sought with great kindness, in much long suffering and tenderness, to warn them from them, sometimes powerfully convincing them of his truth in their own consciences, and oftentimes making them sensible of the danger which they are in, in laying their heart and condition clearly open before them, seeking then friendly to reprove or to judge that which will not be subject to his spirit; but alas! the Judgment was become heavy to them, yea too heavy, especially to the perverse part, and the Cross was become bitter, and there being yet something remaining ever in them not yet mortified, nor wholly forsaken; and though the same could not wholly reign nor have the dominion, while they were tender before the Lord, loved the Cross, and abode in the light, yet nevertheless hath it afterwards encreased, and is become strong, until that it finally did sufficiently get the dominion again.

But oh, what hath the Lord born with them? and how graciously and mercifully hath he handled with them, and laboured with them for to bring them off from it; yea, how hath he laboured with them, and not alone the Lord, but also his Children and faithful servants, who also being constrained through love, were very diligent in watching over them, for the best, as in the truth it became them, in much watchfulness, tenderness, and wisdom.



wisdom, but their minds being drawn out through the subtilty of the enemy, from the light, life, and feeling of the Unity, and an evil sharp eye that looked out, being opened in them, then did they seek to pervert every thing to the worst sence that was done by those who simply and uprightly, from their very heart feared the Lord, whether in their dealing with them; or towards them, or otherwise. And when the evil and perverse eye was opened in them, then did prejudice and hard thoughts creep in against their Neighbours, which when it was let in, encreased as a Canker, and hath done much harm in them, by bereaving them of the feeling they once had of the truth of God, and of them that walked in it; and they thus hardning their necks against the Lord and his precious servants, nor not willing to remain subject to the Spirit of the Lord in themselves, which had exceedingly striven with them to bow them to subjection; nor not being willing to forsake that which was so dear to them, which yet remained in them unmortified, which having again gotten power and strength, the Lord hath finally ceased striving with them, and hath given them up to themselves, and to their own wills, and hath left them to themselves; and thus were they at last made vessels of wrath, notwithstanding the great and unspeakable long-suffering of the Lord, that the Lord might manifest his power and righteousness upon them; and some of them are made already so sad, dreadful, and lamentable examples, whose misery is unspeakable, and whose recovery is not to be expected. Oh miserable above all misery! much better it had been for them that they had never known the truth of God.

And my dear unfeignedly beloved friends, seeing it hath pleased the Lord, after his so great and long suffering, forbearance and patience, so to reveal his righteousness upon some, as before mentioned, who have not remained in subjection to his Spirit unto the end.

Oh let this then serve as a living example unto us, lest that any of us at any time should be found in the like unbelief and unfaithfulness, and that the Lord therefore should use the like righteous severity against us, which he hath done unto them; for what are we more then they, if our minds should come to be drawn out, and alienated from the grace of God in our selves, whereby we have had such a feeling of the Lord, of his truth, and of

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those that walk in the same? I say, if that Satan through his subtilty should come to scatter our minds from the feeling thereof in our selves, what should we then be better then they? but it would be more like that such misery and wrath should be suffered to come upon us, as it come upon them.

And now, seeing that it is so, that the mind can be so easily moved and drawn out from that in which the Immutability consisteth, through the manifold temptations, snares, deceivable subtilties, and subtile seducings of Satan, even as its possible the most have found by experience in themselves. Let us therefore keep perpetually in the light in our own particulars, heartily loving, embracing, cleaving unto, and uniting our minds to it; for that same that convinced us in the beginning of our sint and unrighteousness, is the same that most preserves us to the end, for in the same is life, mercy, and peace; and through being preserved honestly in the same, we become partakers of the vertues of eternal life, as they are in Christ Jesus; for through the light hath the Lord opened our understandings, and in the light have we seen and felt the fulness of grace, and through the same the unspeakable mercy of the Lord is perpetuated, which every morning is renewed to his Children who continually in his fear, and in his light do wait upon him, calling upon him in his light, praying, praying, and thanking of him for his unspeakable love, grace and mercy which he so often and abundantly hath manifested to them, whereby they are often overcome in themselves, and constrained to humble themselves before the Lord, in true tenderness, brokenness, simplicity, and uprightness of their hearts, from the bottom of the same, to glorifie his holy Name.

Oh, my friends, how doth my soul long for all your establishment in the truth, according to your faithfulness and uprightness of heart, and after your simplicity, singleness and tenderness before the Lord? that you might be exalted and established above all that which would arise to hinder you in your precious running and holy intent, that you therefore might be found stedfast and diligent, keeping your watch in the light, that he who goes about *continually as a roaring Lion seeking whom he might devour*, might never have cause through any of his subtilties through deceit, to trap or ensnare any of you, and that before you your selves be aware of it, or by bringing one thing

or other into your hearts, therewith to trouble and disturb you, and to spend your time, and through such occasions may seek to draw your minds from the light, and from watching in the same, even as he hath done with some who had neglected the watch in the light, over whom he hath gotten power, they *having made shipwrack of faith and of a good conscience*, having scattered that which once with diligence they had gathered, and having lost that which once they were sensible of, so with the *Dog* turned to his vomit again, and with the *Sow* that was washed, to her wallowing in the mire again, and that after they were in measure washed.

And though in the beginning of their Apostacy and degeneration they gave credit unto Satan, who sought to make them believe, or rather to imagine, that they should be no less than they were before, nor then the people of the Lord, but that they should be more perfect, and become better, holier, perfecter, simpler, uprighter and faithfuller than these who simply walked in the truth, and more established in it; but finally, it became manifest what Satan was determined to do with them, and the same to manifest it, when they could hide that no longer which was grown up in their bosomes, when that came to break out which they had for a long time secretly hidden.

Oh that Satan should ever so far prevail over any: and now that the like might not come to passe concerning any of us, who are yet sensible of the grace of God in our selves, and of his everlasting and unchangeable truth in our own particulars, therefore is my heart so often turned to the Lord, and poured forth before him, praying for the salvation of *Israel*, and for all in *Israel* that are of a tender and broken heart, that Satan might not in any wise bereave them of their simplicity in the light, or of their tenderneſſe to the truth; yea, because of this, for the truths sake, is my life often poured forth before the Almighty Father, praying and interceding in much travel, sweating and waking night and day, that the Lord might be pleased through his unſpeakable grace and fatherly mercy, to obstruct that which Satan hath purposed and determined; for this I may say plainly, he hath not yet ceased, neither hath he yet despaired, neither is he who is the accuser of the brethren, cast out of all, but goes yet about, as a devouring Lion, seeking whom he may devour. Oh therefore my dearly beloved

beloved and pretious Friends, is it not exceeding needful to keep our hearts perpetually in the light, upon the watch, to the Lord in openness and simplicity, that nothing but the Lord alone, and his work and truth might have the possession in our hearts ?

And whatsoever Satan should propound, or seek to make you believe, thereby to take an occasion to draw out your minds from the light, and from the grace of God in your selves, regard him not, nor look not at his temptations nor enticements, neither unite your minds unto the same, for otherwise you might be ensnared before you were aware ; but look upon the Lord and his light, which manifests his temptations, and joyn you unto the same, for therein is the preservation and salvation, and in the same is there power enough to preserve you from the temptations, that you be not overcome with the same, nor with the subtle subtilties of the enemy, much less that you should perish in them.

And so my Friends, keep close to the Lord in your own conditions, and do not easily let in any thoughts against any, or concerning any matter, for thereby might you come easily to neglect the watch in the light, whereby the enemy might seek an occasion to draw out your minds from the light, and to alienate you from it, and then should he have an opportunity to perfect his work, which he would willingly perfect ; and if thoughts arise, what sort soever they are, or whatsoever happen, or what things soever are brought into your Minds, well, be circumspect in all things, and be not too forward in any thing, neither give too much place too suddenly to any thing in the mind, for thereby some have suffered loss, but whatsoever appears or comes up, receive it not too suddenly, but bring it to the light of the Lord, that it may be thereby weighed and tried. And if any thing at any time be found in any of you, by the light of the Lord not to be pure, nor to proceed from the life, watch against it, and give it no place but judg it out with the ground from whence it proceeds, and tread it under your feet ; for if you should be stuck in wholly forsaking of it, in judging of it in the ground, and not presently to reject it, after that it is through the grace of God opened and shewed to you not to be of him, nor of his Spirit, but to be a deceivable temptation of the enemy, and yet never the less, I say, through negligence and carelessness to suffer

suffer it to harbour in you, oh this is very dangerous, which some with sorrow to their great prejudice have found by experience, when it had gotten the dominion over them, and had occasioned a desolation before they were aware.

And seeing the power of my love is so strong, through which I am often made with tears to intercede unto the Lord for all your preservation, therefore is my heart the more open to you; neither can I conceal from you the manifold cunning devices, and subtil deceits of Satan, through which he hath so lately overcome some, and also what he is determined yet to do, if that he can find any from the watch in the night, and from the grace of God in themselves; for indeed this I must once more say, neither can I well omit it to wit, that Satan goes yet about seeking wherein, whereby and who he may deceive. And the Lord knows how it should tend to my comfort, ease and refreshment in him, if that it were possible that ye all might be spared for to inherit life everlasting yea truly I do not know any one thing that would be more acceptable to me, or that could refresh me more in the Lord, then your steadfastness, faithfulness and establishment in the truth; and therefore I say as my heart is so open to you, and tender over you, neither can I conceal from you what Satan hath determined, hoping that peradventure it may tend to your peace.

And now having declared that which for a long time hath been before me, and hope to return to my resting place, not knowing but that I have done that which was required of me. So the Almighty Father and preserver of life keep you all, that you may be steadfastly established for to stand unmoveably in his truth to the end, to the praise of him that hath called you.

*Translated in love to the Brethren  
whom in true love I salute,  
and in the same do rest, their  
entire Brother,*

*Your dear Friend, and tender  
Brether in the fellowship of  
the Gospel of life.*

P. Hendricke.

W. C.

Amsterdam, the 6th of the 11th Month. 1664.

THE END.

